

TRADE UNIONS

IN *by Leon Trotsky*

THE EPOCH
OF
IMPERIALIST
DECAY

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IMPERIALIST DECAY

(The manuscript of the following article was found in Trotsky's desk. Obviously it was by no means a complete article, but rather the rough notes for an article on the subject indicated by his title. He had been writing them shortly before his death.--The Editors.)

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There is one common feature in the development, or more correctly the degeneration, of modern trade union organisations in the entire world; it is their drawing closely to and growing together with the state power. This process is equally characteristic of the neutral, the Social Democratic, the Communist and "anarchist" trade unions. This fact alone shows that the tendency towards "growing together" is intrinsic not in this or that doctrine as such but derives from social condition common for all unions.

Monopoly capitalism does not rest on competition and free private initiative but on centralised command. The capitalist cliques at the head of mighty trusts, syndicates, banking consortiums, etcetera, view economic life from the very same heights as does state power; and they require at every step the collaboration of the latter. In their turn the trade unions in the most important branches of industry find themselves deprived of the possibility of profiting by the competition between the different enterprises. They have to confront a centralised capi-

talist adversary, intimately bound up with state power. Hence flows the need of the trade unions--insofar as they remain on reformist positions, i.e., on positions of adapting themselves to private property--to adapt themselves to the capitalist state and to contend for its co-operation. In the eyes of the bureaucracy of the trade unions movement the chief task lies in "freeing" the state from the embrace of capitalism, in weakening its dependence on trusts, in pulling it over to their side. This position is in complete harmony with the social position of the labour aristocracy and the labour bureaucracy, who fight for a crumb in the share of superprofits of imperialist capitalism. The labour bureaucrats do their level best in words and deeds to demonstrate to the "democratic" state how reliable and indispensable they are in peacetime and especially in time of war. By transforming the trade unions into organs of the state, fascism invents nothing new; it merely draws to their ultimate conclusion the tendencies inherent in imperialism.

Colonial and semi-colonial countries are under the sway not of native capitalism but of foreign imperialism. However, this does not weaken but on the contrary, strengthens the need of direct, daily, practical ties between the magnates of capitalism and the governments which are in essence subject to them--the governments of colonial or semi-colonial countries. Inasmuch as imperialist capitalism creates both in colonies and semi-colonies a stratum of labour aristocracy and bureaucracy, the latter requires the support of colonial and semi-colonial governments, as protectors, patrons and, some-

times, as arbitrators. This constitutes the most important social basis for the Bonapartist and semi-Bonapartist character of governments in the colonies and in backward countries generally. This likewise constitutes the basis for the dependence of reformist unions upon the state.

In Mexico the trade unions have been transformed by law into semi-state institutions and have, in the nature of things, assumed a semi-totalitarian character. The statification of the trade unions was, according to the conception of the legislators, introduced in the interests of the workers in order to assure them an influence upon the governmental and economic life. But insofar as foreign imperialist capitalism dominates the national-state and insofar as it is able, with the assistance of internal reactionary forces, to overthrow the unstable democracy and replace it with outright fascist dictatorship, to that extent the legislation relating to the trade unions can easily become a weapon in the hands of imperialist dictatorship.

SLOGANS FOR FREEING THE UNIONS

From the foregoing it seems, at first sight, easy to draw the conclusion that the trade unions cease to be trade unions in the imperialist epoch. They leave almost no room at all for workers' democracy which, in the good old days, when free trade ruled on the economic arena, constituted the content of the inner life of labour organisations. In the absence of workers' democracy there cannot be any free struggle for the influence over the trade union membership. And because of this, the chief arena of work for revolutionists within the trade unions disappe-

ars. Such a position, however, would be false to the core. We cannot select the arena and the conditions for our activity to suit our own likes and dislikes. It is infinitely more difficult to fight in a totalitarian or a semi-totalitarian state for influence over the working masses than in democracy. The very same thing likewise applies to trade unions whose fate reflects the change in the destiny of capitalist states. We cannot renounce the struggle for influence over workers in Germany merely because the totalitarian regime makes such work extremely difficult there. We cannot, in precisely the same way, renounce the struggle within the compulsory labour organisations created by Fascism. All the less so can we renounce internal systematic work in trade unions of totalitarian and semi-totalitarian type merely because they depend directly or indirectly on the workers' state or because the bureaucracy deprives the revolutionists of the possibility of working freely within these trade unions. It is necessary to conduct a struggle under all those concrete conditions which have been created by the preceding developments, including therein the mistakes of the working class and the crimes of its leaders. In the fascist and semi-fascist countries it is impossible to carry on revolutionary work that is not underground, illegal, conspiratorial. Within the totalitarian and semi-totalitarian unions it is impossible or well-nigh impossible to carry on any except conspiratorial work. It is necessary to adapt ourselves to the concrete conditions existing in the trade unions of every given country in order to mobilise the masses not only against the bourgeoisie but also against the totalitarian regime within the trade unions themselves and against

the leaders enforcing this regime. The primary slogan for this struggle is: Complete and unconditional independence of the trade unions in relation to the capitalist state. This means a struggle to turn the trade unions into the organs of the broad exploited masses and not the organs of a labour aristocracy.

The second slogan is: trade union democracy. This second slogan flows directly from the first and presupposes for its realisation the complete freedom of the trade unions from the imperialist or colonial state.

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In other words, the trade unions in the present epoch cannot simply be the organs of democracy as they were in the epoch of free capitalism and they cannot any longer remain politically neutral, that is, limit themselves to serving the daily needs of the working class. They cannot any longer be anarchistic, i.e. ignore the decisive influence of the state on the life of peoples and classes. They can no longer be reformist, because the objective conditions leave no room for any serious and lasting reforms. The trade unions of our time can either serve as secondary instruments of imperialist capitalism for the subordination and disciplining of workers and for obstructing the revolution, or, on the contrary, the trade unions can become the instruments of the revolutionary movement of the proletariat.

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The neutrality of trade unions is com-

pletely and irretrievably a thing of the past, gone together with the free bourgeois democracy.

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From what has been said it follows quite clearly that, in spite of the progressive degeneration of trade unions and their growing together with the imperialist state, the work within the trade unions not only does not lose any of its importance but remains as before and becomes in a certain sense even more important work than ever for every revolutionary party. The matter at issue is essentially the struggle for influence over the working class. Every organisation, every party, every faction which permits itself an ultimativistic position in relation to the trade union, i.e., in essence turns its back upon the working class, merely because of displeasure with its organisations, every such organisation is destined to perish. And it must be said it deserves to perish.

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Inasmuch as the chief role in backward countries is not played by national but by foreign capitalism, the national bourgeoisie occupies, in the sense of its social position, a much more minor position than corresponds with the development of industry. Inasmuch as foreign capital does not import workers but proletarianises the native population, the national proletariat soon begins playing the most important role in the life of the country. In these conditions the national government, to the extent that it tries to show resistance to foreign capital, is compel-

led to a greater or lesser degree to lean on the proletariat. On the other hand, the governments of those backward countries which consider inescapable or more profitable for themselves to march shoulder to shoulder with foreign capital, destroy the labour organisations and institute a more or less totalitarian regime. Thus, the feebleness of the national bourgeoisie, the absence of traditions of municipal self-government, the pressure of foreign capitalism and the relatively rapid growth of the proletariat, cut the ground from under any kind of stable democratic regime. The governments of backward, i.e., colonial and semi-colonial countries, by and large assume a Bonapartist or semi-Bonapartist character; and differ from one another in this, that some try to orient in a democratic direction, seeking support among workers and peasants, while others install a form close to military-police dictatorship. This likewise determines the fate of the trade unions. They either stand under the special patronage of the state or they are subjected to cruel persecution. Patronage on the part of the state is dictated by two tasks which confront it: first, to draw the working class closer thus gaining a support for resistance against excessive pretensions on the part of imperialism; and, at the same time, to discipline the workers themselves by placing them under the control of bureaucracy.

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MONOPOLY CAPITALISM AND THE UNIONS

Monopoly capitalism is less and less willing to reconcile itself to the inde-

pendence of trade unions. It demands of the reformist bureaucracy and the labour aristocracy who pick the crumbs from its banquet table, that they become transformed into its political police before the eyes of the working class. If that is not achieved, the labour bureaucracy is driven away and replaced by the fascists. Incidentally, all the efforts of the labour aristocracy in the service of imperialism cannot in the long run save them from destruction.

The intensification of class contradictions within each country, the intensification of antagonisms between one country and another, produce a situation in which imperialist capitalism can tolerate (i.e., up to a certain time) a reformist bureaucracy only if the latter serves directly as a petty but active stockholder of its imperialist enterprises, of its plans and programmes within the country as well as on the world arena. Social-reformism must become transformed into social-imperialism in order to prolong its existence, but only prolong it, and nothing more. Because along this road there is no way out in general.

Does this mean that in the epoch of imperialism independent trade unions are generally impossible? It would be fundamentally incorrect to pose the question this way. Impossible are the independent or semi-independent reformist trade unions. Wholly possible are revolutionary trade unions which not only are not stockholders of imperialist policy but which set as their task the direct overthrow of the rule of capitalism. In the epoch of imperialist decay the trade unions can be really independent only to

the extent that they are conscious of being, in action, the organs of proletarian revolution. In this sense, the programme of transitional demands adopted by the last congress of the Fourth International is not only the programme for the activity of the party but in its fundamental features it is the programme for the activity of the trade unions.

(translator's note: At this point, Trotsky left room on the pane, to expound further the connection between trade union activity and the Transitional Programme of the Fourth International. It is obvious that implied here is a very powerful argument in favour of military training under trade union control. The following idea is implied: Either the trade unions serve as the obedient recruiting sergeants for the imperialist army and imperialist war or they train workers for self-defence and revolution.)

The development of backward countries is characterised by its combined character. In other words, the last word of imperialist technology, economics, and politics is combined in these countries with traditional backwardness and primitiveness. This law can be observed in the most diverse spheres of the development of colonial and semi-colonial countries, including the sphere of the trade union movement. Imperialist capitalism operates here in its most cynical and naked form. It transports to virgin soil the most perfected methods of its tyrannical rule.

In the trade union movement throughout the world there is to be observed in the last period a swing to the right and the suppression of internal democracy. In

England, the Minority Movement in the trade unions has been crushed (not without the assistance of Moscow): the leaders of the trade union movement are today, especially in the field of foreign policy, the obedient agents of the Conservative party. In France there was no room for an independent existence for Stalinist trade unions; they united with the so-called anarcho-syndicalist trade unions under the leadership of Jouhaux and as a result of this unification there was a general shift of the trade union movement not to the left but to the right. The leadership of the C.G.T. is the most direct and open agency of French imperialist capitalism.

In the United States the trade union movement has passed through the most stormy history in recent years. The rise of the C.I.O. is incontrovertible evidence of the revolutionary tendencies within the working masses. Indicative and noteworthy in the highest degree, however, is the fact that the new "leftist" trade union organisation was no sooner founded than it fell into the steel embrace of the imperialist state. The struggle among the tops between the old federation and the new is reducible in large measure to the struggle for the sympathy and support of Roosevelt and his cabinet.

No less graphic, although in a different sense, is the picture of the development or the degeneration of the trade union movement in Spain. In the socialist trade unions all those leading elements which to any degree represented the independence of the trade union movement were pushed out. As regards the anarcho-syndicalist unions, they were transformed

into the instrument of the bourgeois republicans; the anarcho-syndicalist leaders became conservative bourgeois ministers. The fact that this metamorphosis took place in conditions of civil war does not weaken its significance. War is the continuation of the self-same policies. It speeds up processes, exposes their basic features, destroys all that is rotten, false, equivocal and lays bare all that is essential. The shift of the trade unions to the right was due to the sharpening of class and international contradictions. The leaders of the trade union movement sensed or understood, or were given to understand, that now was no time to play the game of opposition. Every oppositional movement within the trade union movement, especially among the tops, threatens to provoke a stormy movement of the masses and to create difficulties for national imperialism. Hence flows the swing of the trade unions to the right, and the suppression of workers' democracy within the unions. The basic feature, the swing towards the totalitarian regime, passes through the labour movement of the whole world.

We should also recall Holland, where the reformist and the trade union movement was not only a reliable prop of imperialist capitalism, but where the so-called anarcho-syndicalist organisation also was actually under the control of the imperialist government. The secretary of this organisation, Sneevliet, in spite of his Platonic sympathies for the Fourth International was as deputy in the Dutch Parliament most concerned lest the wrath of the government descent upon his trade union organisation.

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In the United States the Department of Labour with its leftist bureaucracy has as its task the subordination of the trade union movement to the democratic state and it must be said that this task has up to now been solved with some success.

The nationalisation of railways and oil fields in Mexico has of course nothing in common with socialism. It is a measure of state capitalism in a backward country which in this way seeks to defend itself on the one hand against foreign imperialism and on the other against its own proletariat. The management of railways, oil fields, etc., through labour organisations has nothing in common with workers' control over industry for in the essence of the matter the management is effected through the labour bureaucracy which is independent of the workers, but in return completely dependent on the bourgeois state. This measure on the part of the ruling class pursues the aim of disciplining the working class, making it more industrious in the service of the common interests of the state, which appear on the surface to merge with the interests of the working class itself. As a matter of fact the whole task of the bourgeoisie consists in liquidating the trade unions as organs of the class struggle and substituting in their place the trade union bureaucracy as the organ of the leadership over the workers by the bourgeois state. In these conditions, the task of the revolutionary vanguard is to conduct a struggle for the complete independence of the trade unions and for the introduction of actual workers' control over the present union bureaucracy, which has been turned into the administration of railways, oil enterprises and so on.

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Events of the last period (before the war) have revealed with especial clarity that anarchism, which in point of theory is always only liberalism drawn to its extremes, was, in practice, peaceful propaganda within the democratic republic, the protection of which it required. If we leave aside individual terrorist acts, etc., anarchism, as a system of mass movement and politics, presented only propaganda material under the peaceful protection of the laws. In conditions of crisis the anarchists always did the opposite of what they taught in peace times. This was pointed out by Marx himself in connection with the Paris Commune. And it was repeated on a far more colossal scale in the experience of the Spanish revolution.

Democratic unions in the old sense of the term, bodies where in the framework of one and the same mass organisation different tendencies struggled more or less freely, can no longer exist. Just as it is impossible to bring back the bourgeois-democratic state, so it is impossible to bring back the old workers' democracy. The fate of the one reflects the fate of the other. As a matter of fact, the independence of trade unions in the class sense, in their relations to the bourgeois state can, in the present conditions, be assured only by a completely revolutionary leadership, that is, the leadership of the Fourth International. This leadership, naturally, must and can be rational and assure the unions the maximum of democracy conceivable under the present concrete conditions. But without the political leadership of the Fourth International the independence of the trade unions is impossible.

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